For carrying and storing foodstuffs the Terena used such containers as clay pots, calabashes, baskets, and netted bags. In their houses they also kept such tools and weapons as the digging stick, stone ax, club, spear, and bow and arrows. Materials for weaving baskets and bags were kept in corners, while dried meat, dried fish, skins of animals, and bags of vegetable foods hung from the rafters.

CLOTHING AND ORNAMENTS

Both men and women wore a cotton loincloth stretching from the waist to the knees, known as a *shiripá*. A shorter black *shiripá* was worn by men on war parties. During cold weather everyone wore a sleeveless cotton shirt, *repenóti*. In warm weather children went about unclothed. Both men and women used pentagon-shaped leather sandals fastened with a leather thong. All body hair, including eyebrows and pubic hair, was carefully pulled out with pincers. Hair was combed back over the head and fastened with a cord.

The Terena were fond of wearing necklaces, *nakóti;* bracelets, *imotáki;* and anklets, *imóheve*. These decorations were made by stringing dried seeds, animal teeth, and disks of shell and bone on a cotton cord. In later days, glass beads and bracelets and rings made from silver and even gold were used. During ceremonials the Terena used diadems made from red feathers and short skirts made from rhea feathers. Yellow parrot feathers could be used only by chiefs and usually signified that the wearer had killed an enemy. War chiefs wore, in addition, a robe made from jaguar skins.

Discussing the dress and painted designs of the Terena, Castelnau says:

> These Indians have no other clothes than a piece of cloth which they wrap around their kidneys, their hair is suspended at the back of the head and tied up to form a tail. Both sexes have the habit of covering their bodies with singular paintings, resembling those of the Guaycuru. Their designs are often excessively delicate and represent a harmony and delicacy which by no means can be described. [Ibid., vol. 2, p. 471.]

In connection with ornaments and body paintings, Castelnau adds the following:

> Here are glass beads which are fastened onto cotton cloths with wide stripes. There are scarlet feathers which are tied together and cut to make head ornaments; over there is a woman who is covering her husband's body with

one room there is a bed and hammocks, and the other room is set up with shelves and a counter. His goods are on the shelves or on the floor behind the counter. He has a beam scale suspended from the ceiling.

Domingos and his family cultivate a large field outside the village, growing manioc and sugarcane. He produces manioc meal and raw sugar, which he sells in his store. In Taunay he buys rice, maté tea, beans, salt, kerosene, matches, cigarettes, soap, white sugar, and candy, which he sells to the Indians.

Domingos learned to read and write and to do simple arithmetic in the mission school. Until 15, he worked with his father on his little farm. Later he went periodically to work on the neighboring fazendas. In 1932 he began selling meat and other goods, but when his wife died he abandoned the store for some years and worked away from the village.

CARTER

Antonio Aurelio was born in Bananal about 65 years ago. He is married and has six grown children. Aurelio, his wife, and four of his children live in a five-room, painted adobe house with a tile roof. The furniture consists of home-made tables, chairs, and benches, and a bed for Aurelio and his wife. The children sleep in hammocks. In his front room Aurelio has an old typewriter and on a shelf two old cameras, which he takes great pride in being able to use.

Aurelio owns two horses, a cow, a calf, a dog, 10 chickens, and 4 turtles. Outside the village he cultivates five lots, growing principally manioc. His daughters make manioc meal, which he sells to the Indians. Aurelio himself transports goods and people between the railroad station at Taunay and the Post. He charges 10 to 20 cruzeiros for a trip to the station, some 4 km. away.

Aurelio learned reading, writing, and arithmetic from a Brazilian while he was working away from Bananal. He later studied with a Protestant missionary. He now reads the Bible in Portuguese, Spanish, and Guaraní. He understands a little English. He reads newspapers and is the scribe of the village. He has traveled widely, first as a cattle driver and later when he gave evidence about Indian affairs in Rio de Janeiro.

BASKET MAKER

José Gardini (native name *Kohiloo*) is about 80 years of age. His father, *Juné*, came from the Chaco. He cannot read or write and speaks Portuguese poorly. His wife left him long ago and he now lives with his six children, who help him cultivate his little farm.

His one-room house is made of upright stakes covered with palm fronds, which also cover the roof. There are only one large bench and a rough platform that serves for a bed. Heaped in a corner are some clay pots, old baskets, fans, and piles of material for weaving.

On his land Gardini plants manioc, maize, beans, and pumpkins, and around his house he has a few orange and mango trees. He also owns a mare and a dog.

Gardini came to Bananal when he was 12 years of age, having to flee with his father from the Terena village of Cachoeirinha when a Brazilian farmer attacked the Indians there. Since coming to Bananal he has never left the village. Today he lives on the lot which belonged to his father. Twice a week he works in his fields; the rest of the time he makes fans, which he sells for 5 cruzeiros apiece. He can make two fans a day if he can sell them. Sometimes he gets a large order from Taunay.

STOCKKEEPER

José da Silva is about 50 years of age. His native name is *Malabite* (bald). His father was born in Ipegue and his mother in Cachoeirinha. He is married and has two sons and two daughters.

He and his family, together with a grandchild and two orphan boys, live in a two-room stake-walled house. There are a table, some benches, and a bed in the house. Sometimes one or two Indian boys help José and during the time live with him.

He has land outside the village on which he grows manioc, bananas, and sugarcane. He owns about 50 head of stock—10 horses, the rest cows, bulls, and calves. He also has a number of chickens, four dogs, and a few turtles. He sells some milk to the Indians, makes cheese, and also sells meat now and then to his neighbors.

As a young man, José worked on Brazilian farms where he learned to take care of livestock. He came to Bananal in 1924 and brought a few

[Banana] village] 353 412

Such articles as axes, machetes, sickles, hoes, and weaving frames and material for weaving baskets and hammocks are usually found in the corner of the back room. Mats made from "piri" are found in some of the houses (such as were used in the Chaco days). [285]

CLOTHING AND ORNAMENTS

At this point it is necessary to mention only the common everyday wearing apparel and the personal appearance of the Terena, as ceremonial dress will be described in the section on dances. In the village of Bananal all Indians wear European dress. The cotton cloth woven by the Terena forms only a small part of the material used for making their present-day clothing, as the Indians now buy the cheap cotton material offered for sale in the stores of Taunay, Miranda, and Aquidauana. After 30 years of mission training, it appears that all women can sew and eight sewing machines were observed in the village. 291 [177] [286] [439] [797] [294]

The general custom is for everyone to go barefoot. Only during "festas" are shoes worn by the more wealthy men and women, and even then people over 60 years old wear sandals made from hides or from old rubber tires. Shoes, like hats, are definitely in the category of luxuries. [292]

For everyday wear, men use a shirt and a pair of trousers made from light-colored cotton material, usually with a faint stripe or check. No undershirt is used, but shorts are worn. Sport shirts worn over the shirt and outside the trousers are popular with young men. Some of the Terena men go about dressed in old Brazilian army uniforms which they received while serving in the army or which they have bought from others. During dances some of the young men wear suits made from cheap, tan-colored, cotton material. The young men also take great pride in being able to wear the baggy breeches and broadbrimmed felt hat of the "gaucho," or Brazilian cowboy.

Men have their hair cut in the modern style, and it is a common sight on Sunday mornings to see them cutting each other's hair in front of the houses. Although they wash their hair often, it is seldom combed. Men are usually clean-shaven, although a few wear mustaches; straggly beards are seen only on the very old men. 302

Women wear slips and dresses made from cheap cotton print of various colors. They do not wear coats, although hand-knitted sweaters are seen. 291

[P. 23-A]

/404/

131 The territory of the Tereno /Terena/ Indians extends west
[361] of the Brazilian city of Miranda to the Bolivian border. Their
first village lies two leguas, the last one about 12-14 leguas,
101 from the above-mentioned city. The Terenos are Chaco Indians
[167] and migrated about 60 years ago from the Bolivian Chaco to their
present habitation site. In external appearance they greatly
resemble the Lenguas and have also some customs and practices
142 in common with them. The men are mostly slender and tall,
and at the same time muscular; the women are medium-sized,
likewise robust, and many are corpulent. The /405/ face is
broad with prominent cheekbones, the nose broad, pressed flat,
the nostrils large, the eyes dark-brown, the mouth wide, pro-
302 truding, the hair blue-black, stiff, and coarse. Most pluck out
178 the eyelashes and beard hair, but the present generation seems
to want to abandon this bad custom, for I saw some young girls
771 and men who were equipped with very beautiful eyelashes. The
797 Terenos call themselves Christians, despite the fact that they
have no notion of Christian belief. Their children are neither
baptized nor confirmed; also, they do not know our Christian
holidays. I never saw Terenos praying, and no one wore a rosary,
[178] which is considered the chief sign of Catholic faith here. They
[82] cling to their old customs and, like their forefathers, still worship
648 the stars. In the war against Paraguay they served the Brazilians
well, and as a consequence some caciques of Brazil held a
commission as alferes, which they showed me with great pride
361 and asked me to read it aloud. I visited six villages (aldeas),
[114] which were not very different from one another. An aldea con-
sists of three to six family-huts and some small ranchos. The
592 family huts are low, but very long and spacious, and in some of
them 30 and more people live under a common head. In most
cases this is the oldest man of the family. All the daughters re-
main in the hut in which they were born, and they marry there.
[591] As soon as a girl marries, a new bed is built, and the young hus-
[353] band moves into the family hut of his wife. In one hut I counted
12 such beds, which were set up in two rows, similar to a hospital.

/405 cont./

592 Since most men have two wives and as a rule have children by
[595] each one, the bedsteads have to be made very large. Most are
[352] so large that six adult persons can sleep on them. If the fertility
in a family hut is so great that the latter becomes too small,
the youngest families build themselves small huts nearby or
● 353 establish a new family-house. The interior arrangement is the
same in all the huts. The beds are set up in one or two rows.
[415] Near the bed each family has its property in large nets or bags,
either hung on a hut post or on a yntocoqui. In addition, one
sees many earthenware dishes and calabashes here, in all sizes
and shapes, which contain all sorts of things and in part stand on
[411] the floor, in part are hung up. Some weaving frames, bows,
arrows, lances, and guns complete the equipment.

622 Each village has a commander (subchief), and the whole
643 nation is ruled by a cacique, who has a commission as capitão
648 /captain, chief/ from the Brazilian government. This ruler of
643 all the Terenos received me in a very friendly manner, showed
123 me above all /406/ his commission and then a photograph of
Emperor Pedro II, whom he called his amigo. His costume looked
[292] very interesting. He had wound a chiripá around his bare legs,
while the upper part of his body was stuffed into a worn-out
military coat without any buttons. After I had sacrificed a few
bottles of caña /rum/, he presented me with a fan for flies, and
we took most cordial leave from each other.

291 The chief article of clothing of the Terenos is the chiripá,
a rectangular piece of cloth which is wound around the loins.
Both sexes wore this chiripá. Many men were clothed in shirts
or trousers. I often saw young girls with bright-colored cotton
[439] jackets on their bare bodies. They buy or barter for the last-
302 mentioned articles of clothing in Miranda. Young girls and women
paint their faces with black paint, whereas the men decorate
312 their bodies with it only for festivals. Since the Rio de Miranda
439 has salt water, the Indian women provide fresh spring water for
the place. Daily in Miranda, early in the morning, one sees

/90 cont./

341 Boquehina Aldea. It has 18 ranchos, some from 6 to 8
342 meters long by 3 or 4 wide; it is inhabited by 298 Indians.
162
621 Marro Aldea. It has 24 ranchos, some from 9 to 10 meters long by 4 to 5 meters wide and other smaller ones; 386 Indians live in it.

Marrinho Aldea. It has 15 ranchos, the largest from 8 to 10 meters long by 2 to 4 meters wide; 257 Indians live there.

Ipéqué Aldea. It has 11 ranchos, some from 5 to 7 meters long /91/ by 2 to 4 meters wide, and others smaller. In it live 246 Indians.

Santa-Ana Aldea. It has 23 ranchos, some from 6 to 10 meters long by 3 to 4 meters wide, with 379 Indians.

Caytapé Aldea. It has 19 ranchos from 8 to 10 meters long by 3 to 5 meters wide, and 315 Indians.

142 Somatic data. The Terena have dark copper-colored skin, ugly flat face, low forehead, black hair, straight and thick, scanty beard, black eyes, a small nose, small mouth, strong, very white teeth, small ears, small hands and feet.

352 The rancho. The interior of the rancho of these Indians
[237] shows rustic bamboo beds covered with the skin of a cow or
[445] of some other wild animal. The hide serves as a mattress, the pillows are small bags stuffed with straw, there are in addition in the hut several hammocks, several clay pots for water, and some rustic benches, they have no table, their table is the ground.

The kitchen. This is a very simple rancho, or better said
353 a straw roof, some two meters square and a meter and a half
343 high, under which they keep dishes, pots, and other kitchen utensils.

771 Worship. The Terena believe that there is a God in the
825 sky and they believe in the virtues of the tail of the rattlesnake,
787 which has the gift of being able to communicate with the souls
776 in the other world. The only religious fiesta that they celebrate
[821] is the one which corresponds to our Holy Week; it is the passage of the seven stars; this fiesta lasts seven days.